The Beautiful Land.

BY LAURA SLOTTER.

There is a land of beauty,
Oh, may we reach its shore;
Where sickness, death and sorrow
Are felt and feared no more.
Jesus our Elder Brother,
Makes that His happy home;
And gladly will He give us
A right, within to roam.

Yes, he will walk through with us.
Those streets, all paved with gold;
And he'll admit so freely,
That the half, had ne'er been told.
And that clear sparkling river
Will hold us all spell-bound,
While anthems of sweet praises
Throughout the realms resound.

Oh, then we'll meet our loved ones,
And see them, face to face;
Surely the most delightful,
Must be that happy place.
Come on my dear companions
Make haste to enter there:
We can't afford to miss it
But each should have a share.

In that long and happy day
There'll be no dread of night,
For the glorious face of Jesus
Will ever give us light;
And we'll talk of his goodness,
And his love Oh, so great;
And his kindness in giving
So goodly an estate.

March 28th, 1886.

Church Going.

BY KATE YOST.

We believe it is a duty enjoined upon every Christian professor to be prompt in attending church services And all will be held amenable to an Omniscient God for neglecting what they know to be an important duty. If it is required of us to go to the house of God to receive instruction, and become strengthened, and edified, spiritually, and if we will be held accountable for what we hear, how we apply it, and what use we make of it, will it not be equally the same if we absent ourselves from the church? We might have been there and heard the sermon, and participated in religious exercises just as well as not. It was our privilege and duty, but of our own accord we misimproved the time, shirked a duty for which we can give no lawful reason; hence, we are responsible, not only for nonimprovement of time and shirking duty, but also for our example and influence.

We feel there is more embodied in the clause, "for the sake of others," than we are willing to acknowledge. Perchance some were present who by cares, trials, disappointments and vexations, were growing weak and despondent, spiritually, that we by our presence and words of cheer, perhaps, might have stimulated, encouraged and strengthened. Thus we might have been instrumental in impelling weak members onward in the path of holiness. We might by our example have been the means of bringing some poor, dark soul to hear the gospel message proclaimed, his heart touched by the gospel quiver, so he was constrained to say, "men and brethren what shall I do?" Owing to our absence that much is lost, and we alone are responsible. Is there not ground to fear that we do not fully realize our personal responsibility?

It is with all deference due the aged, and such as may be indisposed mentally, or physically, or live in issolated localities that we shall venture a few thoughts on "church going".

What the church needs most in all ages is living examples of Christianity. God promises nothing to idleness. All through the sacred volume the idea is involved that if we would gain a crown of life—secure a home beyond this vale of tears we must labor to obtain it.

"Work out your own salvation."

"Give all diligence to make your calling election sure."

St. Paul exhorted the Hebrew brethren "not to forsake the assembling of yourselves together;" the same exhortation is for us. The Lord loves a cheerful giver, surely he loves a cheerful churchgoer. The zealous church goer responds as cheerfully to the call, "Come let us go up into the house of the Lord" as a loving child obeys its parents.

The Christian believer, who, from a sense of duty, attends church regularly, and with a sunny and hopeful spirit loves to tell what great things the Lord hath done for him, surely is full of the constraining love of God. "From the abundance of the heart the mouth speaketh."

In every church we find veterans of the cross who have the cause of their Master very closely at heart. They esteem it a great privilege that their surroundings and circumstances are such as to enable them to assembles themselves with God's people. They go from singleness of heart; for no other purpose than to worship God. They love to hear the scriptures opened unto them. They delight in the law of the Lord. The promise is, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Yes, such individuals are a light to the world and as salt to the earth, and a blessing to all around them, such have power and influence. Their advice is sought after by less experienced persons. They are strong and valliant soldiers of the cross. When the ways of Zion mourn they do not drift with the tide, neither are they shaken by every wind of doctrine. They read God's holy word, and give it careful thought, which helps them to discriminate between right and wrong.

On the other hand there is a class of professors, who have their names on a church record. Ah! but what of their conduct and lives? They are seldom if ever seen at church. Surely a stranger stopping among them would have to be a shrewed observer to detect any thing like true piety. They live and act as if they wanted to be paid for going to the house of God. Lord, pity such poor, weak creatures of the dust. Their hearts are so steeled to the truth that the desire to hear it has all vanished. How do you spend your Sabbath days? Ah! Just as if there was no heaven to obtain or place of despair to shun. Where will you spend eternity? Will you not be held responsible for neglecting and abusing privileges? And for not improving golden opportunities that are rapidly passing by? Yes, "every one will have to give an account of himself unto God." and "The Lord is a God of knowledge and by him actions are weighed."

Those poor wayward wanderer who look to you for encouragement sympathy and help—their blood will be required of you in the day of final reckoning. Do we hear the flimsy excuse, if the ministers of our choice would preach then we would go to church? It will not pay to make the necessary sacrifices to go to hear this or that man preach; forgetting there is a blessing in store for all who meet in the name of Jesus. "For where two or three are gathered together in my name, there am I in the midst of them." If the minister is inexperienced and not the ablest expounder, your presence is needed all the more to hold his arms up in prayer and render all the assistance that lies in your power to give, in every way possible.

The church is a divine institution, and all who have felt the cleansing power of the blood of Christ applied to their hearts, must regard it as a luxury to assemble with God's children in his sanctuary. Nowhere do we enjoy such peace of heart and mind as when the servants of the Lord are unfolding the unsearchable riches of Jesus Christ, and pointing sinners to the Lamb of God that taketh away the sins of the world.

Burbank, O.

"Nosam" as a Critic.

The following was lately published among the editorials of the *Gospel Messenger*.

"Our advice and judgment have been asked upon a case like the following: A brother obtains a certificate from the church in which he had been living, and moves away, and settles in a community in which there are no Brethren. He feels the need of a Christian home, and desires to know whether we think he could consistently put his certificate in a church of another denomination, and let it remain there until he removes from the community in which he is now living

Elder Quinter undertakes to answer this momentious question. In the first place he gives the very sensible advice that people, when looking out a location, should make church privileges a very important matter in bringing about a selection. Then he advises the brother not to put his cetificate in any other church. He thinks the brother might be made to compromise his own principles, and sanction what he regards as religious error. And should he be edified by the ministers of other denominations, though it would not be proper to put his certificate into any of them, he can hear those ministers, though he should take heed how he hears.

Then in conclusion he adds:

"And if things do not become more favorable, and he finds that he is making no improvement in the divine life, but is rather losing, and endangering the spirtual interests of his family, then perhaps, it would be well for him to prayerfully consider the propriety of seeking a home where he will have more favorable Christian influences surrounding him."

This savors very much of the "gum-elastic" policy of Annual meeting, where an effort is made to please both sides of a question. In the first place he starts out with the statement that all other denominations are wrong. That it is a terrible thing to associate with other churches. But then, he says at last, if the religious life of the brother is in danger, then as a last resort he may form a union with another body, to keep him alive spiritually. My dear brother if there is that much good in other churches, why not advise the brother to unite with them at once. But us, that would offend some of the very "careful" brethren.

This kind of reasoning is as if a hungry man was advised not to eat in another family, because they did not eat the same kind of food they had been used to. But if they find themselves starving and liable to die, why they might eat with them.

Then why not tell them to go at first? It is true that we have our preferences in the matter of religion and we all believe our modes the best, but shall we in the face of all the good—the missionary enterprises— the self-denying open-hearted philanthropies—and the undoubted Christian zeal, that we see performed by other bodies, turn round and unchristianize them so unceremoniously? Away with such Christianity. Let us cling to principles, but avoid bigotry. Many of the Christian bodies that our worthy elder seems to look down upon with pity and cool condescenion, can set the church to which he belongs, a very practical Christian example If the world had depended solely on the Dunkard church for the Gospel, there would be a very poor show for the fulfillment of the prophecy, that all nations shall know the Lord. What would our great cities do if they depended on the Dunkard church. Now in this late day they have small missions in the cities of Chicago and St. Louis. What a stupendous home mission work for a church that boasts of its great age. It has been in existence in America over 100 years and now only lately reached two of our large cities, and numbers but 50,000 communicants, and it boasts also to be the wealthiest church in the world, and yet they had the greatest difficulty to build a meeting house in St. Louis a few years ago. Then see its missionary enterprise. A half supported mission in Denmark. What a record for a church that consider their members too good to associate with other bodies that are far in advance of them in practical Christian work. If their missions in St. Louis and Chicago are intended to teach their own bigoted views, it is a good thing for the world that they are too stingy to embark in much missionary work. The world is stingy and selfish enough without being taught it as a religious duty.

NOSAM.

What an end lies before us! To have a consciousness of our own ideal being flashed into us from the thought of God. Surely, for this may well give way all our paltry self-consciousness, our self-admiration, and self worships!—*Miracles.*

Salvation is freely given. It is freely given to all; but if men reject it, then, so long as they reject it, it is rendered vain. God saves the sinner; but he can not save the sin, nor can he save the sinner so long as he continues in the willful, willing, defiant, disbelieving choice of sin.